to the Ephesians:—"Walk in love, as Christ also hath loved you, and given himself for you." The Rev. Mr. James then proceeded by saying:—Jesus 1s our law in all things. He is the example which all mankind must follow. His life was that of a secrifice, and all the offerings made to God are a different type of Him. He was the jembodiment and fulfill ment of the prophecies. He was conceived by the Holy Ghost, was baptized at thirty years of age and before He proceeded on His mission. Every one should be baptized, as baptism removes all stain of sin. The receiving of the Holy Ghost is the next great thing to be attained, as we are never capable of serving God until we have received Him.

THE DISCIPLES GREW STRONG
after receiving Him, but in order to attain Heaven we must follow the cross. It is no longer the thorny path to heaven, but the smooth way thereto. The ancient Christians who had to suffer marry dom were never deterred; they found consolation when they were led to the stake, well knowing that their eternal happiness was near. The object of our Saviour's mission was to teach men how to act in this life, even unto death, to gain eternal salvation. When we were his greatest enemies.

HE SACRIFICED HIMSELF for us; but that sacrifice, although it left Heaven open to us, did not relieve us from the necessity of ourselves making scarifices for our salvation, and all who have the spirit of Christ will sacrifice something every day for the benefit eitner of his own or some other needy sou!, as, without sacrifice, we cannot go to heaven.

not go to heaven

BUREAU BAPTIST CHUBCH.

Jesus Christ and Public Opinion"-Sermon by the Rev. P. L. Davies. The frequenters of the above church were present

esterday in goodly force, more numerous, no doubt, than usual, as the attraction of a new pastor coming among them must have created some excitement and induced a good many of the "stayaways" to honor the church with their presence-more out of

curiosity than anything else.

The church is a neat, small building, comfortably fitted up inside, and possesses a good organ, which was very fairly played, and, together with the choir and congregation, rendered the hymns in an agree-

The pastor, the Rev. P. L. Davies, offered up some brief but telling prayers, during which a disturbance occurred by some malicious parties

SETTING OFF FIRECRACKERS outside, under one of the church windows. This had the effect of shocking the nerves of some old ladies and young maidens and distracting their thoughts from heavenly matters—that is, provided they were centred there at any time.

The paster announced that the main portion of his sermon would be a comprehensive discourse on "JESSS CHREST AND PUBLIC OPINION."

He took his text from Matthew XVI., 13 and 14:—

He took his text from Matthew xvi., 13 and 14:—
Whom do men say that I, the Son of Man, am? And they said, Some say Thou art John the Baptist, some say Elias, and others one of the prophets.

It has always been the aim of men since the world began, no matter what their station or position in hie, to stand well in public opinion. We hear of persons saying that they don't care a straw what the world says of them; but it is all nonsense. Such parties affirm thus merely out of a desire to appear courageous and independent in that very opinion which they profess to despise and scoff at. All our great orators and statesmen who have astonished the world by their power and fame have cultivated and made it their chief study to please the public ear and captivate the public mind by their doings, well knowing that

and made it their chief study to please the public ear and captivate the public mind by their doings, well knowing that

THE ONLY SURE ROAD TO SUCCESS
lay through the good opinion and confidence of parties whom they would have to make use of in their career through life.

Now, Christ, aithough being man, differed from men altogether in this respect. He was not anxious as to the opinion entertained about him by persons in whose age he lived. When putting the question to one of the disciples contained in the text, "Whom do men say that I am?" He put it merely to find the opinion entertained about him as to who He was, and whether the generation among whom He lived really comprehended where He came from and what His appearance on earth was. When Jesus Christ made His appearance on earth, and by His great works and miracles, by His wonderful, phlianthropical nature and unsuffied character completely astonished the world, public opinion was aroused; the universal theme of conversation was, "Who is He?" Wonder and admiration were no doubt raised to their highest pitch at the amazing miracles performed by Jesus; but the question asked was not "What is He?" but "Who is He?" His works were seen and wondered at; but what principally actuated the curiosity of the inhabitants of our world at those early ages was to find out

and where He came from. It is apparent that a great diversity of opinion existed as to who He was. Thus we perceive by the answers given to His question—"Some say thou art John the Baplist, some Elias, and others one of the prophets." The early inhabitants of the globe did not really comprehend Christ. Although prepared for His coming by the prophets, yet He was so incomparably beyond and so far above what was predicted of Him that naturally humanity was bewildered, as He combined in His own character not only all the qualities of perfection possessed by all the prophets who ever lived, but much more besides.

CHRIST WAS MORE OF A MAN THAN ANY OTHER MAN, for several reasons, among which are the following:—That He came on earth and assumed manhood of his own accord and free will. We poor humanity have no control over our coming into the world or our destinies in it afterwards; but Jesus Christ intentionally and at the time that pleased Himself came down from realms of biles and everlasting happiness to this dult and sinful world of ours solely for our good. This was what the ancients could not understand. They could not fully comprehend why He should so love the world as to endure such great suffering and deprivation by coming among us and being crucified and tortured by that very people whom He came on earth to save. No more proof positive of the

can be shown than in the manner in which our Lord was rewarded for coming on earth to save the inhabitants thereof. Jesus was the type of all that was lovely, manly and noble, took to himself no nationality, sided with no race, but steered a middle course like the sun through the suitry sky, lituminating and enlightening all around, influenced only by the good and pure, and passing with calm and playing majesty the evit thrown in his path. Bitter endmies sprang up all around him. From envy, makee and hatred the wretched beings who plotted and accomplished his crucioxion were wrought up to the necessary amount of assassin brasquadocto. In the wild frenzy of their miserable minds, blinded altogether as to what they were doing and the after consequences of their erms, they were like murderers steeped in drink, awaiting and staying their victims. A prophet has no honor in his own country; so a great and valuable man is never appreciated until ne either leaves his country or expires; generally after he does the latter.

he either leaves his country or expires; generally after he does the latter.

GREAT QUALITIES AND LARGE VIRTUES are found out as having been possessed by him in life. The memory of these is allogether forgotten until raked up after death—numbers being envious of the reputation or afraid to express their impressions of one's good qualities until after the short and checkered career of life is over. Abraham Lincoln was not thought much about until the assasin's bullet pierced his brain; and then, when the country was deprived in one dread second of her great and renowned defender, the friends of this wonderful man began to find out his large and kindhearted soni; aye, and even his very enemies wept in sorrow over his grave. Jesus Christ, when He ascended into heaven, drew all men after Him, even those who were most prominent in accomplishing his bodily destruction—once the favored race of God, but forever losing their tille to that proud position by their "public opinion" and action towards Jesus Christ.

SURVICES AT LYRIC DALL.

A Heaven on Earth and Hell in a Horse whip-Doctors of Theology, Physiology and Physic-God Among the Statisticians-Sermon by the Rev. O. B. Frothingham.

While in our fashionable churches a part of the congregation exhibit their little piety in leaving the edifice at the close of the music and before the services begin the more intellectual audience which gathers at the temple of lyric Christianity must, in a large number, plead guilty to an absence of good taste in leaving before the final anthems, and while yet the voice of the eloquent divine has scarcely ceased to echo. A part of the programme performed by the fine quartet at Lyric Hall was thus lost by many yesterday. It included the following:-"Search me, O God" (Baunbach); "As pants the heart" (Spohr); "O God, Thou art my God"-opening with a duet

"O God, Thou art my God"—opening with a duet by Mr. Haws and the excellent soprano, Miss Gibbs—and the Forty-fourth and Forty-ninth hymns. After prayer the Rev. Mr. Frothingham said:—
without thy works and I will show thee my faith by my works." It would be a very hard thing to submit any religion to be tried by the lives of its professed believers and followers. The lowest religion would stand this test the best, one in which a few forms and ceremonies constituted its body. But thristiantly is the most ideal and imaginative of all religions. Yet no strain is put upon the mind in its efforts to comprehend the teachings of Christianity; its morality is taught in the single Golden Rule, "Love thy neighbor as thyself," and its spirit beams forth in all the beattiddes. In the fourth century religion tasted power, and, catching at the pomp and glory thereof, it became perverted, and for centuries has had nothing but the name. I have seen but two or three persons in all my life whom I believe to have been Christians through and through, and yet I must say that if it were possible to find a multitude of such as these little would be found in their character to aid in the advance of civilization, To-day Christianity employs itself in discussing items of ritualistic form instead of teaching the simple faith of Jesus and love for our Heavenly Father, and churchmen becoming absorbed in these forget the practical work of Christianity in their anxious discussion of without thy works and I will show thee my faith by my works." It would be a very hard thing to submit any religion to be tried by the lives of its professed believers and followers. The lowest religion would stand this test the best, one in which a new forms and ceremonies constituted its body. But this test the most ideal and imaginative of all religions. Yet no strain is put upon the mind in its efforts to comprehend the teaching; of Christianity; is the most ideal and imaginative of all religions. Yet no strain is put upon the mind in its efforts to comprehend the teaching; of Christianity; its morality is taught in the single Golden Rule, "Love thy heighbor as thyself," and its spirit beams forth in all the beatitudes. In the fourth century religion tasted power, and, catching at the pomp and glory thereof, it became perverted, and for centuries has had nothing but the name. I have seen but two of three persons in all my life whom I believe to have been Christianis through and through, and yet I must say that if it were possible to find a multitude of such as these little would be found in their character to aid in the advance of civilization. To-day Christianity employs itself in discussing items of ritualistic form instead of teaching the simple faith of Jesus and love for our Heavenly Father, and churchmen becoming absorbed in these forget the practical work of Christianity in their abxious discussion of

OBSCUEE ARTICLES OF FAITH.

Men work not in the interest of their Heavenly Father, but of their unholy passions. Religion has consecrated nothing in art, and has laid the base of the more tunable state. Now this life of ours into a more tunable state. Now this life of ours into a more tunable state. Now this life of ours into a more tunable state. Now this life of ours

upon the opera, the theatre and such other recreations as men's natures demanded. Religiou does not say to man, when in search of recreation by amusement or travel, "This is my work as well as yours;" it does not tell man that hie is pleasant, camest and noble, and that in this world it can be rendered glorious and sacred. It rather ignores the bright and beautiful in the human heart and points to the gates of a cold and formal bigotry. Wishing to conquer humanity as Christ conquered it, they nevertheless refuse to approach it, and placing the cannon of their anathemas upon a far-off eminence they bombard the poor, wayward, but

PLEASANT AND JOYFUL SINNERS.

If a victous man was sure of a horsewhipping for every bad act committed, bad acts would be few; the certainty of speedy physical pain would have more horrors for him than all the preachments of a burning hell. Religion should strike hands with life. With gloomy words the speaker pictured the various phases of those curses of man, poverty and stekness, saying that the spirit of God was made manifest in the works of those statisticians and inventors who explore and lessen the evits of the former and regretting the truth of Emerson's remark, that the latter is a felony—a failure to obey the divine law. The physician is brother of the preacher, the physiciogist is of his Kin, and they are together servents of God in His divine love and pity. He alluded to the day being Whitsunday, a day, as the old legend says, when the Spirit of God came down to those on earth. Ah! I friends, there is the error that

GOD IS AWAY ABOVE GOD IS AWAY ABOVE
us and the divine afflatus is only detached on occasion to mingle with the souls of men. So long as this legend prevails we will never know true Christianity. Till men understand that the Spirit of God dwells with us on earth always, and the sanctuary of that Spirit shall be opened in every bosom and home, men will never realize the hope of Christ. But there will be a Whitsunday when this will be, through knowledge, the faith of the peoples, and now we will all join in repetition of the Lord's Prayer.

THE PROGRESSIVE SPIRITUALISTS.

Large Audience and Eloquent Discourse— Free Will Versus Destiny—Mrs. Nellie J. T.

Mrs. Nellie J. T. Brigham occupied the rostrum at the morning service of the Society of Progressive Spiritualists at Apollo Hall on yesterday. A large and respectable audience attended, but the usual array of curiosity seekers and nondescripts who thirst for the coming of the spirit were on hand. The latter may properly be placed in the category of those whom the "Boy Preacher" disposes of in the following facetious style:-"They are

THE CRUISERS AND BLISTERS OF RELIGION, their breath never cured an ill. Religious lunacy their breath never cured an ill. Religious lunacy and rabid fanaticism have imprinted an indelible brand on their brow, but God can pity even those."

Mrs. Bugham conducted the exercises with grace and power. She was plainly but neatly dressed, and her expression breathed devotion and gentleness. She is an orator of nature. When speaking every muscle in her face moves, but even when using the strongest denunciatory language an air of calmness possesses her. When at rest gloom creeps over her countenance, her hands twitch and her eyes roil, and she sinks into a revery, as though possessed by some supernatural power. Her presence inspires respect, and

SHE IS A GIANT

when allied with the spirit in his march on the worldly minded. Mrs. Brigham opened the exercises with a solemn invocation to theaven, interspersed with poetic imagery. She prayed for the distant and the dear as well as for her hearers and herself. The fine quartet of the society then gave a hymn, with harmonium accompaniment, commencing with the lines:—

The angels are about us

When we think too they are page.

The angels are about us
When we think not they are nearand those of angel natures
Are to angels wedded here.

Mrs. Brigham selected for her discourse the diffi-cult question of Destiny. She dipped into the sub-ject in all its bearings, and criticised the various theories in vogue with much skill, without advanc-ing a positive theory of her own. She said, there is a God who rules and ordains all things. Some are sent to hell while some reaches a complimentary ing a positive theory of her own. She said, there is a God who rules and ordains all things. Some are sent to hell, while some receive a complimentary ticket to the realms of peace. If the doctrine of predestination be true, then the Bible is in vain, all the acts and schemes of men are in vain, and man has no absolute duty to perform. The theory of the Church is that God is inspiring man and assisting and guiding him to his heavenly home, while the devil is arrayed against Him, seeking to compass our ruin. This theory necessarily brings up the question of the power of God. If nine-tentias of mankind walk in the road to death where is God's omnipotence? There is a contradiction in this which the churches have not answered or explained. The children of Israel believed in a God, who sent all good, and in Satan, who sent all evil, but their theory was ridical clous on its face, as it acknowledged the continued existence of two almighty rivals. The belief that God is not of two almighty rivals. The belief that wanced. He is infinite; so is nature; there is no vacuum in creation. God is in every part of the material world, in the running stream, in the blazing comet, on the hillside and in the valley, and the questions of destiny and free will can only be solved from a special and determinate point of view, and from the belief each one has formed of the character of the Divinity. Different views of the same landscape reveal different aspects; it is simply a question of position. Let us look at the past. We can trace certain events, the result of tendencies which we cannot control, and we are led to believe that there is a Divinity that shape s our ends, rough hew them as we may.

But let us look forward, and this is the proper course, and we become convinced that we are free.

is a Divinity that shape s our ends, rough hew them as we may.

But let us look forward, and this is the proper course, and we become convinced that we are free, responsible beings, with passions and dispositions which we have the power to repress or develop. The doctrine of predestination is begotten of indolence, and however pleasing it may be in theory it should be discarded in practice. A man should work and shape his own course, and not float down the waters like

ing among us and being crueffed and tortured by that very people whom He came on earth to save. No more proof positive of the MUTABILITY AND FIGSLENESS OF PUBLIC OPINION can be shown than in the manner in which our Lord was rewarded for coming on earth to save the inknows is that of the foller who sits down to rest after his combats with difficulty and danger. For the sake of all that is dear on earth let us throw destiny into the past and take up the work of life, remembering that no fancy theory can excuse a wrong action.

BROOKLYN CHURCHES. PLYMOUTH CHURCH.

Mr. Beecher in His Summer Dress-No Observance of Pentecost Sunday-Sermon on the Infirmities of Mankind, with a Kind and Charitable Word for Them; and also on the Tuning of the Human Fiddle.

Pentecost Sunday, the great festival of the Church. received no significant honor at Plymouth church yesterday morning; except it might be indicated by the outward adorament of the pastor, who appeared for the first time this spring season in a white vest, and holding a brown, soft, felt, low crowned hat in his hand. The choir did something towards paying a tribute to the day, as was heard when Mr. Rockwood, the tenor soloist, sounded forth the wondrou lucid notes of Handel in "Comfort ye, comfort ye, my people," and the eighty.voiced choir followed with the sublime chorus set to the noble words of this spirit-stirring chorus from "The Messiah." THE FLORAL CONCERT.

next Thursday, received another advertisement from Mr. Beecher, who urged that as it was to be a concert of glees and madrigals, a class of music not generally popular, but far more beautiful than even the German, and would have the novelty of being exclusively Old English song, all who attended might be sure of having a musical treat, as well as music

be sure of having a musical treat, as well as music for the eyes in the floral dressing of the church, to say nothing of the gratification of social intercourse with one another either before or after the concert. The subject of the sermon was, "Man's infirmities and their relation to the Spirit of God," and was founded on the twenty-sixth verse of the eighth chapter of St. Pani's Epistle to the Romans:—"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Far away from all metaphysical treatment of this question of the office of the Spirit, Mr. Beecher kept his hearers in the plane of practical thought and common sense. Discarding the monarchical idea generally attributed to God in His dealings with His creatures, he claborated the paternal idea, and showed that as the solicitude or the father and mother was for the good training and development of the child, so God had predestinated all His creatures for goodness, and it was for that He directed all His dealings towards them. For this Nature, in all her bounteousness and glory, was commanded to take care of man; for this Providence, in all its wonderous dispensations, was commanded to take care of man. So that with the sunlight

our strings run down. Living in such a life a man who thought he was perfect was certainly ft for one of two places—either heaven or a lanatic asyium. Mr. Beecher here described a human soul with an emphasis of declamation that must have aroused any drowsy hearer that the sultry morning might have gilded into a sleepy unconsciousness. The infirmity that was last noticed and was described very eloquently was that which was peculiar to high strung, noble natures, with their fittui moods of melancholy, joy and sadness. For these God had peculiar sympathy. These were often agitated with doubt and septicism, but they were generally nobler minded and more cared for by God than those who swear allegiance to the priest and his teachings, who are devotees to the service of the Church and the music thereof.

The sermon was closed by an assurance to all that, however far they might have wandered from God, they had not wandered out of the circle of the pretecting care and sympathy of their Father in heaven.

LAFAYETTE AVENUE PRESBYTERIAN OHURCH.

The interior of this church has a bright, cheerfut vide awake air that could not be made gloomy and dimly religious by even such sultry, mizzly, drizzly weather as much enduring church-goers experienced yesterday morning. That particularly provoking state of the atmosphere in which thick clothes are unbearably warm, and thin ones unbearably limp, no doubt had its effect upon many, for the spacious audience room was by no means crowded, and many a vacant seat here and there suggested a restful picture of INDOLENT SAINTS AT HOME,

lounging in dressing gown and slippers. While the congregation came in by twos and by threes, singly and in groups, tender and solemn music, at first in low, sweet strains, then full and impassioned, floated out in greeting to the day and to the worshippers; and baskets of clustered vines

music, at first in low, sweet strains, then full and impassioned, doated out in greeting to the day and to the worshippers; and baskets of clustered vines and bulossoms sent the thoughts back to Him who, when on earth, taught truths of beauty and consolation from the grass and the lilles.

Both the service and the sanctuary have the spirit of cheerful energy that so eminently characterizes the pastor, and though there is nothing sensational nor boisterous, neither is there any the pastor, and though there is nothing sensational nor boisterous, neither is there any the pastor, and though there is nothing sensational nor boisterous, neither is there any the pastor, and though there is nothing sensational nor boisterous, neither is there any the pastor of the first of the care of the first chapter of Peter—"Casting all your care upon him; for he careth for you." Men will always have hours of loneliness that nothing but the Divine sympathy can brighten. Sometimes these feelings are constitutional, and sometimes they are the effect of circumstances. That disease which the French call ennut and which we call "blues" affects tens of thousands. Physicists say it is the effect of a torpid liver; moralists assign

as the reason; but common sense tells us that neither knows much about it. When one is thus afflicted the landscape, Instead of a cheerful green, looks blue as indigo; the grassnopper becomes a burden, books mean nothing. These depressions of feeling are common, especially to all higher natures. No instrument that was ever made ranges such a gamut as the human heart. The more finely wrought a man's nature the more susceptible is he to these deep and terrible feelings of melancholy; it does not matter what is the cause of suffering; if it be never so small the pain is just as intense. The strong are very apt to sneer at the weak, but there is one retuge that all may go to, one heart open to all; and this brings in

ST. VINCENT DE PAUL'S CHURCH.

The Celebration of Pentecost-Solemn Bless ing of a Bell.

The beautiful Church of St. Vincent de Paul, Wil-

liamsburg, was densely crowded yesterday by per-Loughlin at Rome, assisted by the Rev. David O. Mullane, pastor of the church; the Rev. Father Farley, the Rev. Father Fransiol; and others. The sponsors, all laymen, were ex-Judge John H. Calahan, Thomas o'Brien, Robert Murphy, James Rodweil and John Quinn. The music selected for the occasion was of the highest order, and was grandly rendered by solo and chorus, with organ and orchestra, under the immediate direction of Mr. William Dressier.

Previous to the ceremony of blessing the bell, Meyerbeer's "March du Sacre" from the "Prophet," was given with fine effect, and following the ceremony the celebrated march, "Silver Trumpets," by Viviani.

mony the celebrated march, "Silver Trumpets," by Viviani.

At the grand mass on the occasion, Father Farley appeared as celebrant and Father Multane as deazon. Rossun's "Messes Solen nelle" was given by the choir with the following among the vocalists:—Miss Mary Gillett and Miss Riley, sopranos; Mrs. Ventz, alto; Mr. Ventz, tenor; Mr. DeWitt, second tenor; Mr. Hertz, bartione, and Mr. Ochrienin, basso. Besides the Vent Sancte Spiritus and the quam Dilecta Tabernacula, the above named artists charmingly sang the famous "Hymn to Pope Plus IX.," composed by Magazzani.

The sermon was preached by the Rev. Father Fransioli, who took for his text St. John, xiv., 21. The preacher spoke at length on the infallibility scheme, and made some apt illustrations. He was attentively listened to by the Mayor of the city and a multitude of other saintly politicians and sinners.

CENTRAL PRESBYTERIAY CHURCH.

Sermon by Rev. T. DeWitt Tulmadge-Vil-

lanies of the Day Exposed. Before delivering his sermon yesterday morning Rev. Mr. Talmadge stated to his congregation that, having obtained permission from the officers of the church, he intended to take a trip to Europe, starting on the 15th inst., and remain absent until September next. His visit there would be for the pur pose of seeing what he could learn, would be both advantageous to himse and would be both advantageous to himself professionally and advantageous to his congregation. The pulpit, he announced, would be filled during his absence. Mr. Talmadge's sermon yesterday was based upon THE STORY OF THE WIFE OF JEROBOAM, who disguised herself as a poor woman and went to Shitch for the purpose of conferring with the prophet Abijah with reference to her sick son.

But Abijah could not see; for his eyes were set by reaso

of his age.

And the Lord said unto Abijah, Behold, the wife of Jero
boam cometh to ask a thing of thee for her son, for he i
sisk. Thus and thus shalt too any unto her, for it shall be
when she council in that she shall feign herself to be anothe

soks. Thus and thus shalt toou say unto her, for it is shall be soke. Thus and thus shalt toou say unto her, for it is shall be shall reign herself to be another woman.

And it was so. When Abligh hears the sound of her feet as size came in at the door, that he said, Come in thou wife of Joroboam; why feignest thou thyself to be another? Ac.

Mr. Talmadge stated that the first thing to be learned from this was that wickedness always attempted to involve others and to employ them as DUFES AND SCAPEGOATS.

In this case Jeroboam Jid not go to Shiloh himself, but sent his wife. Generally bad man who was not a coward. They devised villany and compelled the comparatively innocent to execute it. They laid the train of powder and got some one else to touch it off, and they originated stander and got some one else to circulate it. While the originator of a crime had for the most part gone free, those who were deceived had rattled the chains on the galeys. Mr. Talmadge cited the cases of Aaron Burr and Benedict Arnold, who both escaped punishment, while their dupes suffered for them.

POLITICAL REVOLUTIONISTS,
he continued, sat in finely upholstered parlors, with their feet upon ottomans and their heads wreathed in the smoke of the very best Havanas, making their plans and getting men to execute them. It was generally the case that leaders in villany escaped, while the calamity feil on the heads of tenth rate criminals, and in the vast majority of cases those who were incarcerated for crime were merely agents, dupes and satellites.

He learned also from this story that royalty might sometimes pass in disguises. Every day we passed unnoticed and unrecognized those who were to be kings and queens under God forever. Another thing to be learned, too, was how masks were put on and taken of. We have sometimes a right to conceal.

and it was not necessary to tell everything we knew. One of the most worthless men in the community was the one who went about telling everything he knew. There were many persons, Mr. Talmadge said, whose whole life was given to

was the one who went about telling everything he knew. There were many persons, Mr. Talmadge said, whose whole life was given to have the casily swindled, and believed everything they heard. They had known those who were frightened and would assert that there were "strange and unaccountable sounds" at night, in unoccupied houses. They believed that it was a terrible sign to them to have a bat at twilight dy through their room or see the moon over their left shoulder. Society, he declared, was strewn with the wreck of such men and women. Mr. Talmadge aliuded to the PATENT MEDICINE PRAUDS, remarking that it was about time that some one litted up a voice against the butchery of human life. There were thousands of people, he asserted, tumbled into their graves through sheer charlatanism, but slill the fences of the city were covered by advertisements of supernatural "remedies" and nostrums which were to-day emptying cradies. Eyes were put out, stomachs destroyed, life-long suffering induced and whole families plunged into the grave by them. It was strange that such infamous quackery was allowed right under the very shadows of the many universities of these cities. Aliusion was also made by the preacher to frauduient mercantile firms. He said that there were mercantile establishments who had not one honest yard of cloth; their books lied, and the firms were nothing but

Yet some such men walked about as merchant princes in the community. They gather up greenbacks, buy up stock and astonish the money market. But the day of retribution would come. There would be a shaking under the brown stone fronts; their dapple gray horses would be arrested and the canopy of their couch would become a volume of unquenchable fire; scorpions would sting their feet and anacondas twist their necks, and the whole world would see what a defrauder's soul was when God tore off the mask.

JERSEY CITY CHURCHES.

DEDICATION OF A NEW CATHOLIC CHURCH.

Sermon by the Rev. Father Cody, of Hack ensack-A Hopeful Future for the Chtholic Last winter the corner stone of a new Catholic church was laid in the Sixth ward of Jersey City,

at the corner of Gilbert and Mercer streets. The building is a wooden one, comparatively small, yet large enough to accommodate 800 persons. The work of erection was pushed forward rapidly, and the dedication took place yesterday. The officiating clergyman was the Rev. Dr. Corrigan, President of Seton Hall College and Vicar General of the Diocese of Newark. The edifice was dedi cated to St. Bridget. At half-past ten o'clock the peremonies commenced and lasted half an hour, Solemn high mass was then celebrated, Rev. Dr. Solemn high mass was then celeorated, Rev. Dr. Corrigan being celeorant, Rev. P. Cody, of Hackensack, deacon, and Rev. P. Corrigan, pastor, sub-deacon. The space within the sanctuary was filled by a crowd of little boys in soutanes and surplices, under the supervision of the Christian Brothers of St. Peter's parish.

con. The space within the sanctuary was filled by a crowd of little boys in soutanes and surplices, under the supervision of the Christian Brothers of St. Peter's parish.

After the first Gospel Father Cody preached from the text in the epistle of the mass which related the descent of the Holy Ghost upon the apostles. This is, he said, Whitsianday, the feast of the descent of the Holy Ghost, who proceeds from the Father and Son, and is equal to the Father and the Son. The same Holy Ghost who descended on the apostles eighteen hundred years ago comes down on you today and fills your hearts with joy and gladness. This day His kingdom is extended, for a new church is being dedicated to

THE HONOR AND GLORY OF GOD.

This church is placed under the patronage of St. Bridget, one of Ireland's great saints. We may well say of this edifice, as David said of old, "I have chosen this place that my name may remain there forever." We have sanctified this spot, in order that the Lord may be worshipped here forever. God commanded King David to see that a place was selected for a temple to Him, and that it should be erected with great magnificence. Yet the old law was nothing more than a type or figure of the new law. If God promised to dwell perpetually in the temple of old, how much more does He dwell in this temple, where we have Him

ALWAYS REALLY PRESENT?

Here will be preached, not the fancies of men nor the working of great minds, but the Word of God-of Him who gave the command, "Go ye and teach all nations," In order that His people might not be left in doubt, He said, "I am the way, the truth and the life," We speak to-day from this altar as His messengers and servants. We have received the commission to teach not merely the few who are willing to hear us, but the whole world, kings as well as beggars. "Preach the Gospel to every creature." Here you will receive the sacraments which constitute the CHANNELS OF GRACE

Gowing into your souls. The Holy Sacrafice will be offered here "from the rising of the sun till the go

THE CATHOLIC CHURCH TWENTY-FIVE YEARS HENCE sons of various denominations, to witness the ceremony of the biessing of a valuable bell presented to the church by a private citizen. This ceremony was performed according to the ritual by the Rev. Dr. Turner, acting Bishop of the diocese, in the absence of Bishop Loughlin at Rome, assisted by the Rev. David O. Mul. rock which can never be destroyed. Those who are outside of our Church wonder why it is that this Church of the poor and the foreigner, as they say, so far exceeds all the others in growth. They cannot understand the reason, but we can tell them that it is because on this day eighteen hundred years ago the Holy Ghost came down on the first Catholics. He is the enlightener of the Church; He is her protector. The Church is sometimes persecuted, but she rides triumphantly over all persecutions, and she is young in life and vigor to-day. This Church is the great glory of the land, for she alone contains the great truths of eternal life. She contains those great principles which can never perish, for they came from heaven. St. Cyprian remarked, "As there is but one God, one Christ, so

There is but one Church."

She is the Church that is to save mankind and to last till the end of time. From St. Peter to Plus IX, she has tuillied the command of her founder—"Go ye into the world and preach the Gospel to every creature,"

To-day the bishops of the whole world are gath-

"Go ye into the world and preach the Gospel to every creature,"

To-day the bishops of the whole world are gathered in Rome, showing the unity of the Catholic Church, and proving that the Holy Ghost still engittens and guides her. This surely is no work of man. This manifests its divine mission. No work of man could bring together, from all quarters of the world, men of different tongues and nationalities. It is a spectacle which astonishes the world.

WASHINGTON CHURCHES.

ST. PATRICK'S ROMAN CATHOLIC CHURCH.

Avennoements for the Construction of a Nex Church-Sermon by Rev. Father Keane. Washington, June 5, 1870.

The announcement was made to-day during the

services at St. Patrick's Catholic church, of Washington, that the erection of the new and splendid edifice by which it is to be superseded will be com-menced forthwith. This undertaking, which has met with opposition from some of the more conservmet with opposition from some of the more conservative members of the congregation, although it might be difficult for them to define precisely its grounds, is thus resolved on and will soon take substantial and imposing shape. The old building will prebably be pulled down on the return of Archibishop Spaulding from Rome, and its material made available as far as practicable for the new St. Patrick's, which we learn will be a temple worthy of its splendid site and an ornament to the national metropolis. In the meantime services will be held at Carroll Hall, in the vicinity, as usual.

THE DISCOURSE

spienda ste and an orbanient to the harboal hetropolis. In the meantime services will be held at Carroll Hall, in the vicinity, as usual.

THE DISCOURSE

to-day was made by Father Keane. After picturing the scene of the first Christian Pentecost at Jerusslem, commemorated by us to-day, he dwelt at length on the perpetually adding presence and operation of the Holy Ghost. Before Christ appeared on earth the Holy Ghost, as the Nicene Creed states, "spoke through the prophets." After Christ was returned to the right hand of His Father the Holy Ghost was again to be the teacher of mankind. Christ's promises of the coming of the Holy Ghostamounce, first, that the Holy Ghost is to come to abide with and in the Church; second, that He is to come as the "spirit of truth," in order to teach the Church all truth; third, that He is to come in the name of Jesus Christ, and to teach His truth—"All things whatsoever I have said to you"—so that the voice of the Church uttering the teachings of the Holy Ghost was to be the voice of Christ himself—

"HE THAT HEARETH YOU HEARETH ME;" fourth, that this was to last forever—"He win abide with you forever." Just as Christ himself was to be with the Church in its teachings "All days, even to the end of the world." From this it follows, first, that after the descent of the Holy Ghost on the infant Church, that Church taught the truth of God with infailibility, since its teaching was that of the Holy Ghost which is infailibly truth; and secondly, that any man or body of men opposing the Church or contradicting its teachings opposed and contradicted the Holy Ghost himself, But the Holy Ghost dwells with us not merely to teach us the truth of God, but also to sanctify our souls by grace, and here the reverend preacher showed the sanctifying operation of the Holy Spirit. After drawing a parallel between the needs and weaknesses of the world now and those which the Holy Spirit remedied in the souls of the first believers, and exporting his hearers to frequent prayer to the Spirit of God fo

enlightenment and nealing, he concluded his dis-course by reminding them that He who in life unites us with the Son and through Him with the Father by grace will in eternity unite us with them by a more perfect and indissoluble union.

ASSEMBLY PRESBY FERIAN CHURCH.

Sermon by the Rev. Dr. Frenc

Washington, June 5, 1870.
The services at the Assembly's Presbyterian Church were to-day conducted by Rev. Dr. French, in the absence of the regular pastor. The text was taken from John, iii., 36—"He that believeth on the Son nath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." The preacher took up particularly the latter portion of the text. He said the principal reason the Scriptures were so much unheeded was because their benefits were easy to secure; that anything that was difficult to obtain was much more highly prized. As the Soo of God was the intermediate link between mankind and the throne of the Heavenly Father, it was necessary to

and the throne of the Heavenly Father, it was necessary to
BELIEVE IN THE SON EQUAL WITH THE FATHER.
He said there were some persons who thought was amply sufficient to believe in the Scriptures by merely admitting their divine origin, but that the was not the case; that the Scriptures must be closel studied before their full meaning, instruction and the truth of the Doctrines they teach can be ever partially understood. The teachings of Christ were the contraction of the case of t

partially understood. The teachings of Christ were TOO LENIENT TOO LENIENT for some people, who thought that any time when it was convenient would answer as well as now in which to give them the close study of a Christian purpose. Although the way is open to all men at any time, now is the accepted time, and putting the question off until some future convenience would stand against the person who had never thought of God's teaching except perhaps in a moment of trial or expected death. The congregation was small, owing to the heat and threatened rain.

NEW YORK AVENUE PRESBYTERIAN CHURCH

Sermon by Rev. S. S. Mitchell

WASHINGTON, June 5, 1870 The New York Avenue Presbyterian church, the usual Sunday resort of a large and fashionable congregation, including several of our Senators and Judges of the Court of Claims, was well filled to-day. The sermon was preached by the Rev. S. S. Mitchell from the text "See that ye abound in this grace also"—Second Corinthians, eighth chap-

think ye of Christ swer, and the manner in which we do it will deter-mine not only our present, but also our future and eternal welfare, and therefore it is of lasting impor-tance to us. "What think ye of Christ?" He who came in accordance with a long series of prophe-cles

LIVED AS NEVER MAN LIVED,

LIVED AS NEVER MAN LIVED, wrought as never man wrought—Son of God and son of man, combining in one the human and divine—is to be accepted by us as the divine witness given unto us for our eternal salvation or damnation. Our Saviour is our mediator. Seated at His right hand He shares the government of the universe—a high priest after the order of Meichizedec. This One was not only to atone for our sins by offering Himself, but also to rule over us with His mild and peaceful sway. When we see Him lying asleep in the fisherman's boat, the order of Meichizedec. This One was not only to atone for our sins by offering Himself, but also to rule over us with His mild and peaceful sway. When we see Him lying assieep in the fisherman's boat, amid the dashing waves of the sea of Galilee, we think of Him as a man; but when He rises and commands the elements to be still, and they obey, we cannot but think of Him as God. When we see Christ bending over the grave of Lazarus, mingling His tears with those of Martha and Mary, we think of Him as a man, touched with the feeling of our infirmittes; but when at His command the spirit of Lazarus again entered the tenement of clay, and he came forth in all the freshness of manhood, we think of Him as God. We see Him suspended on the cross in the agonies of death, forgiving His enemies in His last dying hour. Again we see Him in the noon of His resurrection, bursting from the bonds to the tomb, conquering death and the grave, and hear Him say, "I have power to lay down My life, and I have power to take it up again," His human weakness, His divine, almighty power making one perfect, finished character of a perfect Saviour, and we think of Him as our Saviour, our God, the Maker and Ruler of the universe.

RELIGIOUS SERVICES IN CANADA CHRIST CHURCH CATHEDRAL, MONTREAL.

Fenianism Treated from a Religious Point of View by an Episcopal Bishop-Special Thanksgiving Services for the Canadian Victory-Volunteers Praised and the Fenians Denounced as Locusts.

MONTREAL, June 5, 1870. Pursuant to the direction of the Most Rev. Dr. Oxden, Anglican Bishop of Montreal, special thanksgiving services were held to-day in all the Episcopal churches of this city in commemoration of the recent victory of the Canadian volunteers, or, as the circular expressed it, "for the deliverance we have lately experienced from the Fenian aggression. Short forms of prayer were introduced. The Anglican Cathedral was well filled, it being generally anticipated that the Bishop would in some manner refer to the recent invasion of Canada. Immediately after the "collect" for the day the following prayer was offered:-

O Heavenly Father, who are the giver of all our blessings, our helper in time of trouble and our deliverer from every danger, we desire to offer up our humble and hearty thanks unto Thee for Thy late mercies vouchasfed unto us. Thou hast graciously delivered us from the hands of our enumies; Thou hast brought to naught all their unboly devices, and driven them back from our borders with shame and confusion.

Thou hast brought to naught all their unboy devices, and driven them back from our borders with shame and confusion of face.

We praise Thee for Thine especial mercy to our soldiers, for having goarded and protected them in the hour of danger, so that the enemy could do them no violence. We thank Thee also for the preservation of our own lives and for the aftety of our homes. And we desire to schowledge that we owe this, not to any wisdom or prudence of our own, but to Thy great and undeserved goodness to us and for the sake of Jesus Carist our Lord. Amen.

This was succeeded by the following prayer.

This was succeeded by the following prayer.

Let us pray for our country. O Almighty God, look in mercy upon this country in which Thou hast cast our lot. We thank Thee that Thy blessing hath hitherto rested upon us; that we have enjoyed peace and plenty; that we have been mercifully freed from foes abroad and from enemies at home. And now we look up to Thee as our defence and our shield; for there is none other that fightest for us, but only Thou, O God. We pray Thee to take us and ours under Thy special care, and to keep us evermore in perfect safety, none making us afraid.

Above all, preserve to us, O Lord, the blessings of Thy Gospel. Make us a people fearing Thea and working

richteousness, and grant that true religion may flourish and shound among us.

And should should also use duty at all times to give thanks unto thee, so repectally it is our desire to do so at this time, when Thou hast so greatly blessed us. Therefore, with angels and archangels, and with all the company of heaven, we land and magnify Thy glorious names even more praising Thee, and asying, Holy, holy, holy bord do of bosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high. Amen. Amen.

Let us pray for our Queen and the Royal Family. O Lord our God, who upholdest and governest all things in heaven and earth, receive our hundle prayers for our beloved Sovereign and all the Royal Family, especially for his Royal Highness Prince Arthur, who is now among us; that they crusting in Thy goodness, protected by Thy amilghty power, and crowned with Thy gracious favor, may continue before the interest of the results and meditation of Christ our Saviour, who, with Thee, O Father, and Thee, O Holy Spirit, liveth and reigneth ever one God, world without end. Amen.

The Bishop then ascended the pulpit and taking his text from St. John xiv., 27—"Let not your heart be troubled," &c., said:—Twice over in this chapter does our Lord use these words, charging His disci-ples not to allow their minds to be troubled. And truly, if in this world, which is so full of trials, there is any one who may feel that he has a sure remedy for them, it is a Christian. How is this? Is he not exposed to trials as well as others? Is he not made of the same material as his brethren? Does not David declare that "many are the afflictions of the righteous;" And does not our Lord nimself tell His disciples that "in the world they shall have tribulation?" Yes, it is so. And yet our Lord says to them, "Ye have no cause to fear; let not your heart be troubled, neither let it be afraid." Our trust and confidence in God has lately been put to the test. A BODY OF DISAFFECTED MEN,

mostly our own countrymen, but disloyal to their sovereign and haters of England and her children, have made a rash attempt to disturb our peace. For the last week or two they have kept us in a constant state of unquiet. They have called forth our soldiers from their peaceful homes, and forced them to quit for a while their wonted calling to buckle on their armor and to sally forth in defence of their country and their home-steads. And most nobly have they stood forward in the hour of need. Laying aside their for a while worldly occupations and their worldly gains, they willingly offered themselves for their country's service. Some of you had sons, and husbands, and brothers, whom you were called upon to spare in this emergency; and I doubt not you felt a little anxious

The summon was preached by the Rey. S. S. Michell from the text. "See that ye abound in this grace also-"Second Corinthians, eighth chapter, seventh verse. The giving of property to the Lord as shown to be an essential element in the seventh verse. The giving of property to the Lord as shown to be an essential element in the control of the world. The reasons which induce me, said the speaker, again and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized in the subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return to this subject and emphasized and again to return the subject and the subject an called thee by thy name; thou art mine. When thou passest through the waters I will be with thee." And so, too, God is with filts people now. Never forget this. When all seems dark and gloomy remember there is a bright light behind the cloud, though you see it not. When no human aid is near the is by your side. Hear what David said, and may yon act as he did—"I looked on my right hand (it was in some movement of great difficulty), and beheld that there was no man that would know me; refuge failed me. No man cared for my soul. I cried unto Thee, 'O, Lord, Thou art my refuge.' Fly to Him, dear brethren, in the hours of sorrow or in the time of need, and you will find him ever ready to befriend you—a very present help in trouble. And you will find, too, at such time, that you will realize a nearness which you never feit before. Another reason why the Christian need not be troubled is because there is so sure and bright a prospect before him. In the first verse of this chapter our Lord says, "Let not your heart be troubled;" and then He gives His reason—"in my Fatner's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you." The thought that Jesus is gone to make our home ready for us—that He has already entered there as our forerunner—yea, and that He will come again and receive us unto Himself; that where He is we may be also—this thought should make all our troubles light. There will be a Figw Morse cholles

and then will come perpetual sunshine—a few more tossings on the ocean of the and then we shall enter our peaceful haven. "There remaineth a rest to the people of God." There is another reason why the people of God should not be over troubled, and of this we are specially reminded to-day—I mean the abiding presence of the Holy Ghost, the Comforter. Look at the verse before our text. Jesus had just promised that the comforter would be given, and then immediately He speaks of peace and the removal of trouble—"The Comforter, which is the Holy Ghost, whom the Fath

with you one who will be your ever present comforter. Therefore despond not. He will Exercise a Peaceful influence over you. He will breathe a holy calmness into your souls. And on this day, brethren, on Whitsanday, or Pentecest, the Holy Ghost came according to the Saviour's promise. And what he was to those mourning disciples such is He to us. Ever look up to Him, then, as the comforter of your soul. Pray to Him and He will reveal Christ to you in all His fulness; for, be assured, we shall never know our Saviour thoroughly but by the Spirit's teaching. No one can call Jesus Lord but by the Holy Ghost. Pray to Him and He will kindle a holy love in your hearts. He will lift them up above the world and will give them a heavenly bias. He will fill you with a calmness and a confidence which the world knows nothing of. Your peace shall flow as a river and your righteousness as the waves of the sea, and, what is very important to us at this moment, He is able to prepare your soul and mine for the enjoyments of that holy feast which is now spread for us. He can soften our hearts and give us tender feelings, He can enable us to draw near to our crucified and ascended Lord emptled of self and deserving to be fed with the crumbs that fell from His table, spiritually to partake of the body and blood of Christ. The sermon was throughout listened to with earnest attention.

AID FOR THE POPE.

The following circular has been addressed by the Very Reverend Vicar General to all the pastors of

REWEIGHT AND DEAR SIE—The time has again arrived when the faithful throughout the United States are invited to renew their annual tribute in aid of our Most Holy Father the Pope. I therefore appoint Trinity Sunday June 12) as the day on which, for this purpose, a collection will be made in all the churches of the diocess. You will endeavor, with earnest exhortation, to impress on the minds of your flock the many and urgent motives which should induce them, at this time especially, to contribute with even more than usual laberality.

this time especially, to contribute with even more than usual liberality.

The many aspenditures necessarily attending the General Council, still in seasion, have drawn leavily upon the Papai treasury. It is, therefore, expected that the faithful committed to your charge will make a generous offering an this occasion. You will then give due notice on the previous Sanday to your congregation and exhort them to respond liberally to this appeal to their devotron and charity. Please send the collection to the Chancery office, in current money, during the following week. I remain, reverend dear air, limithfully yours in Christ.

WILLIAM STARRS, Vicar General.